

THE
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SKETCHES OF MARTIN LUTHER.

THE Roman Catholics have heaped up a mass of falsehood to obscure the fame and obstruct the influence of Luther. No regard has been had in this, says Bayle, either to probability or to *the rules of the art of slandering*: and the authors of the calumnies have assumed all the confidence of those who fully believe that the public will blindly adopt all their stories, be they ever so absurd. Many of the charges which were once currently propagated have been withdrawn; but still there is scarcely a single defence of the Romish Church, published in protestant countries and modern times, which does not make use of the character of Luther as an argument against the Reformation. It is not difficult to vindicate the Reformer from most of the serious charges alleged against him; but were it impossible to clear his memory from any one of them, the Reformation would stand upon the same solid principles, which are independent of individuals and parties. The children of corruption have always sought to brighten themselves by blackening others.

If Luther's violence and arrogance be objected to Protestants, we reply in the words of our great Chillingworth to his antagonist—"And what if Luther, having a *pope in his belly*, as he was wont to say that most men had, and desiring perhaps to have his own interpretations pass without examining, spoke such words in the heat of argument; Do you think it reasonable that we should subscribe to Luther's divinations and angry speeches? Will you oblige yourself to answer for all the assertions of your private doctors? If not, why do you trouble us with what Luther says and what Calvin says?" And if the Roman Catholics further object as Chillingworth's opponent did, "That when Luther began, he being but one opposed himself to all, as well subjects as superiors,"—we reply again with our renowned Protestant Champion—"If he did so in the cause of God, it was heroically done of him. It is not impossible that the whole world should so far be in wickedness, as St John speaks, that it may be lawful and noble for one man to oppose the world."

Having quoted Chillingworth, we will transcribe two other passages of his on the character of Luther, which appear to us to be at once just, candid and spirited:—

“And then for *Luther's opposing your church upon mere passion*, it is a thing I will not deny, because I know not his heart, and for the same reason you should not have affirmed it. Sure I am whether he opposed your church upon reason or no, he had reason enough to oppose it. And therefore if he did it upon passion we will follow him only in his action, and not in his passion; in his opposition, not in the manner of it: And then I presume you will have no reason to condemn us, unless you will say that a good action cannot be done with reason, because somebody before us hath done it upon passion.”

“As for Luther's speeches I told you not long since, that we follow no private man, and regard not much what he says either against the church of Rome or for it; but what he proves. He was a man of a vehement spirit, and very often what he took in hand, he did not do it, but overdo it.—He that will justify all his speeches, especially such as he wrote in the heat of opposition, I believe will have work enough. Yet in these sentences, though he overreach in the particulars, yet what he says in general we confess true; and confess with him—*That in the Papacy are many good things, which have come*

from them to us; but withal we say there are many bad; neither do we think ourselves bound in prudence to resist the good with the bad, or to retain the bad with the good, but rather conceive it a high point of wisdom to separate between the precious and the vile, to sever the good from the bad, and to put the good into vessels to be kept, and to cast the bad away; to try all things and to hold that which is good.”

Luther, confident in his abilities and his cause, styled himself Ecclesiastes, or the Preacher; for, says he, “it is not fitting that I should be without a title, having received the work of the ministry not from man or by man, but the gift of God and the revelation of Jesus Christ.” In another place he calls himself “Luther the second Elias, and the Chariot of Israel.”

This extravagant self-estimation which cannot be justified, was perhaps necessary to enable him to stand almost singly against the world.

His strong passions operated to his disadvantage in private as well as in public life. We have disgusting pictures of them in anecdotes and conversations indiscreetly published by his friends. Much however, as the Catholics have exclaimed against Luther's imperfections, they would have readily pardoned these if he had spared them the mortification of his virtues, it is not the indiscreet and intemperate man, but the Reformer that they hate.

The enmity of the Roman Catholics was not extinguished in Luther's grave; they invented and propagated a thousand fables concerning his death. Some said that he died suddenly as by a judgment of God; others that he perished in a debauch; others that the devil strangled him; and others that the stench of his corpse was so intolerable that the bearers were obliged to run from it, and to leave it on the road, as they were carrying it to interment. All those are known to be gross falsehoods. They are worthy of recital, however, as an example of the spirit of orthodoxy, which is always the same; it never suffers a heretic to go out of the world without pursuing him with some invention to the discredit of his dying moments.

Indignities were offered to

the Reformer's tomb; whilst the troops of Charles V. were quartered at Wittemberg in 1547, a soldier gave his effigy in the church of the castle two stabs with a dagger; and the Spaniards, encouraged by their priests and commanders, earnestly solicited the emperor to demolish his tomb and to permit his bones to be dug up and burnt. The emperor magnanimously refused compliance, and even forbade any violation of the sanctuary of the grave on pain of death—His answer is said to have been—"I have nothing further to do with Luther; he has henceforth another judge, whose jurisdiction it is not lawful for me to usurp: know that I make war not with the dead, but with the living, who still make war against me."

"Christian Reformer."

A LETTER FROM ONE CLERGYMAN TO ANOTHER.

To the Editor of the Christian Disciple.

Portsmouth, N. H.

Aug. 21, 1818.

DEAR SIR,

I send you a copy of a letter from a much respected Clergyman, formerly of this vicinity, to his friend in this town, which was found among his papers after his decease. The importance of the subject treated, and the opinions contained in it, induced several gentlemen here to think it would be a useful article if published in the *Christian Disciple*. If your opinion is the same, after perusal, it

would be gratifying to have it inserted.

Reverend & Dear Sir,

THE questions you have proposed to me, and to which you desire an answer, merit particular attention as they bear a direct aspect on the honour of religion and the prosperity of the church of Christ. In matters of such importance every friend of true religion must feel himself bound to proceed on the best information he can obtain, and a clear conviction of what is right and agreeable to the will of God, lest he should through an erroneous judge-

ment injure that cause which it was his aim to promote.

Before I proceed to answer the questions, I would beg leave to mention the following preliminaries on which I presume we are entirely agreed.

1. That the Scriptures contain the only infallible rule to direct christians in the way of duty; and all things essential to religion, are therein clearly revealed, or so plainly implied, by just and necessary consequence, that churches are not left in suspense or uncertainty about any thing essential; and therefore that this, and not the opinions and traditions of men, however great or good, is to be regarded as the only rule in determining questions of a practical nature.

2. That the rules and directions given by the inspired Apostles respecting the outward form, order and discipline of the church of Christ, and their own correspondent practice, are the only unerring directory in this matter and nothing different from this rule should ever be made a term of admission to christian privileges.

3. That in many instances the mode or manner of doing commanded duty, and the customs and usages of particular churches, in things merely circumstantial, are left to the wisdom of christians, and may be various in different churches, suitable to their peculiar circumstances, consistently with a conscientious regard to the general laws of christianity—such as performing bap-

tism by sprinkling or immersion—receiving the Lord's supper in a sitting or kneeling posture—praying extempore or by written forms.

4. The peculiar modes and forms of worship, discipline and admission to privileges in particular churches which are neither commanded nor forbidden in the New-Testament, should never be made terms of communion, so as to debar from privileges those who cannot conscientiously comply with them; and to make them such, is a reflection on the wisdom of the great head of the church and a criminal invasion of his royal prerogative.

Possibly you may think it was unnecessary to have been so particular in laying down these premises, as they are so plainly consonant to the dictates of revelation that every believer must, at first view, give his assent to them; yet as they appear to me to be the principles on which we must proceed in the consideration of such inquiries as you propose, I thought it of some importance to keep them in view.

Quest. 1. "What are the terms on which persons who have themselves been baptized in their infancy, and who have not renounced their baptism since they have arrived at mature age, by vicious, immoral lives, but have given testimony of their belief of the gospel by a diligent attendance on public worship and the duties of the christian sabbath,

may be admitted to the privilege of baptism for their children."

Ans. I take it for granted, agreeable to what has been premised, that the terms of admission to privileges in the visible church of Christ should not be different from what he hath made them. That the door should not be made wider or narrower than he hath left it in his word. The deviating from this rule, and setting up the opinions of men, and traditions of the Fathers, human forms, modes and ceremonies of worship, as terms of communion, have been the great occasion of the divisions, separations, discord and confusions which for ages have rent the seamless garment of our divine Redeemer, and broken the unity of the spirit which should ever be the distinguishing characteristic of his disciples. Had it not been for this, the two grand divisions of *Papists* and *Protestants*, and among the latter, those of *Calvinists* and *Lutherans*, *Episcopalians*, *Presbyterians*, *Baptists*, and the numerous sects and parties which have divided the christian church into separate communions, would never have had existence. If therefore we would avoid the evil consequences of unchristian divisions, and manage our ecclesiastical affairs according to the christian plan, it is necessary we should make the instructions of Christ in his word, and the example of those who acted under the immediate guidance of his spirit,

our only rule in determining questions which relate to such matters. But here, in the question before us, a difficulty occurs at the first step of our enquiry, which is, that there is neither precept nor example in the New Testament, that I can recollect, for our direction in the case the question proposes, viz. the admission of persons who have themselves been baptised &c. to the privilege of baptism for their children when they do not come, nor propose to come to the Lord's table. The Apostles preached the Gospel to those only who were capable of understanding it: and when they were struck with a conviction of its truth, upon their public profession of faith and repentance, were baptized, in token of their discipleship and dedication to the service of Christ, were added to the church, admitted at the same time to all christian privileges, and manifested their faith by walking in a stedfast observance of all the ordinances and commandments of the Lord Jesus.

I freely acknowledge, I cannot find any thing in the New Testament to justify the practice of admitting persons to the privilege of baptism for their children, who are not viewed, in a judgement of charity, as having a right at the same time to all christian privileges, and being bound to observe all the commands of Christ; or that gives the least countenance to the distinction made in our churches between a public profession

for admission to the privilege of baptism, and a second profession for admission to the Lord's Table. It appears to me that all who were admitted by Apostles to baptism were considered by them as having an equal right to the Lord's supper, and to all other christian privileges. I will readily allow that persons who have been baptised in their infancy, and, after they have arrived to mature age have not renounced their baptism by vicious immoral lives, but, on the contrary give evidence of their regard to religion by their diligent attention on public worship, &c. have an undoubted right to baptism for their children, and may claim it as their privilege; for if their being baptised themselves constitutes them members of the visible kingdom of Christ, and they have not renounced their baptism, of consequence they must have a right to the privileges which belong to the subjects of this kingdom; and as the children of believing baptised persons are born in the church, and it appears from diverse instances recorded in the New Testament, as Lydia, and the Jailor, that when the heads of families believed, their households, all who were under their immediate care and charge, were also baptised with them, it hence follows that parents who believe, and are baptised, have a right to the privilege of baptism for their children, and no church has any authority to refuse their claim.

The qualified subjects of

every kingdom have an undoubted right to the privileges secured to them by the constitution they are under, so long as they demean themselves loyal subjects; yet there are some privileges which subjects cannot claim nor enjoy unless they are qualified for them as the constitution requires, and admitted to the actual possession of them in the manner it prescribes. The sovereign power in every worldly kingdom prescribes the terms and qualifications on which subjects shall be admitted to certain privileges in such kingdoms; certainly Jesus Christ has no less authority to prescribe the terms on which persons shall be admitted to special privileges in his kingdom. Now it appears to me that the term of admission to the privilege of baptism, for themselves and their children, required of persons in the primitive apostolic churches, not only of believing Gentiles, but also of believing Jews, who were by birth subjects of the peculiar kingdom of God, and had been baptised of John, was an *open profession of faith in Christ as the Son of God and promised Saviour of mankind, and of subjection to his authority.*

I acknowledge that a sober regular life, and a constant attendance on public worship, and the duties of the christian sabbath, is a better evidence of the influence of religion on the heart, and a more satisfactory ground of charity, than the warmest profession without this; yet as it appears

from all the instances recorded in the New Testament, that an open profession of faith in Christ, and subjection to him, was required of persons as the term of admission to baptism, and as a sober, virtuous life and a constant attendance on the instrumental duties of religion, would not exclude deists and others who deny the Lord that bought them, and hold principles directly subversive of the gospel, who at the same time may be persons of exemplary sobriety and virtue, and as constant as any in their attendance on such duties, from merely political motives, while they consider the christian religion only as a contrivance of priest-craft, or an engine of state policy : for these reasons I think an explicit profession of faith in Christ, and subjection to him is the necessary term of the admission of persons who have themselves been baptised, as well as others, to the privilege of baptism for their children, and to other christian privileges. At the same time, I allow that the profession generally made in our churches is more explicit than what the apostles required. I do not find that in any one instance, the apostles ever required of persons admitted by them to baptism and other privileges, an assent to a written form of a covenant, containing a particular profession of faith, repentance, and obedience. It is true they did not admit persons without a profession, but then it was *short* and in

general terms ; and from what appears, was *verbal, not written* ; therefore I think that giving assent to a written form of a covenant should not be made by the churches a term of admission to privileges with them, but that it should be left with persons who ask such privileges, to make a profession either verbally or in writing, longer or shorter, as is most agreeable to their conscience ; and upon such profession being made, let the churches say by their vote, whether it is, or is not, satisfactory to them. Should a person make a declaration of the following import, viz — “I believe that Jesus Christ is the Son of God, and the only Saviour of men, and I hope for salvation through him alone ;” or “I believe that remission of sin and eternal life are to be obtained only through the merits and mediation of Jesus Christ” — I should think the practice of the inspired apostles would justify one in admitting such a person to all christian privileges without any further particular profession, provided there was nothing apparent in his life and conversation to contradict such a profession.

Quest. 2. “Whether we have any authority from the word of God to require any further terms of persons who have been baptised, and whose lives and conversations have been conformed to christian rules as aforesaid, in order to their communing with us at the Holy Table of the Lord,

excepting their notifying such their desire of communing with us?"

The answer to this is implied in the answer to the first question. If baptised persons are members of the visible church or kingdom of Christ, they have an undoubted right to the privileges of this kingdom if they have not forfeited their right, but on the contrary have given evidence of their obedience to Christ, so far as they are enlightened in the knowledge of his will; and I should have no doubt but that they might be admitted to communion with the church at the Lord's Table, upon their notifying their desire to the church, did it not appear from the New Testament that an open and explicit profession of faith in Christ was constantly made by the apostles a term of admission to christian privileges; and that the nature of the thing seems to require it, the very act of partaking in the memorials of the death of Christ supposes faith in him as the only sacrifice and atonement for sin; and in this union and association of members with the church and with one another, is there not a covenant engagement both on the part of the church and every member? On the part of the church as a collective organized body to watch over their members in a spirit of love and meekness, and on the part of every member to be subject to the authority of Christ by a due observance of the laws and orders which he

hath established in his church? and is there not a manifest propriety that this their faith in Christ, and those mutual engagements should be explicitly declared by both? Though there is no form of such a covenant prescribed in the New Testament, yet the substance of it, the mutual engagements between particular churches and their members, is plainly implied in the commands and directions given by Christ and his apostles respecting the duty of churches to their members, and of members to the churches, and to one another.

Thus I have given you my present sentiments on the questions proposed. I am sensible of my great imperfection and liableness to mistakes and errors, and will thankfully receive any light upon the subject which you may please to communicate.

I imagine that you think it high time to put a period to this letter which has run out to a length far beyond what I had any thoughts of when I first took up my pen. I could wish I had more time and leisure to have digested my thoughts on the subject. In that case the letter would have been shorter, and perhaps the sentiments in some respects different. Upon the whole it appears to me, from a serious attention to the subject, that these New England churches, instead of being too lax in their admission of persons to christian privileges, on the contrary have made the door narrower than Christ has left

it in his word, so as to exclude many serious believers of the gospel from partaking of that divine entertainment which Christ hath provided for them in the ordinance of his supper. The common terms of admission are such as to lead many to think they must have assurance of their gracious state and their title to future happiness, before they may venture with safety to come to this ordinance; and the want of this assurance, founded on mistaken notions of the terms of admission, and the qualifications requisite in those who are worthy receivers, debars many, all their days, from the benefit and comfort they might enjoy by their attendance on this ordinance; and is the occasion of their living and dying in the omission of a plain commanded duty. These churches are not so faulty in admitting persons they ought not to admit; *their fault lies in the disuse of that discipline Christ hath ordained in his church*, to be the means of keeping it pure from gross vice and error, and of reclaiming offenders from the error of their ways; and in suffering disorderly walkers to continue in their communion without admonition and censure.

The apostles admitted to baptism and the Lord's Supper all without exception who professed their faith in Christ, and waited for the fruits of obedience in their *lives* to justify their profession. They

Vol. VI. No. 10.

88

neither pretended, though divinely inspired, to any certain knowledge of the state of those they admitted, nor made it a term of communion that they should have such a knowledge of their own state, but received them upon their naked profession of the truth, and if they did not bring forth good fruit in their lives, dealt with them as offenders, and excluded them from christian privileges, until they gave satisfactory signs of repentance. Such ought to be our practice. This would effectually guard the churches against being filled with corrupt members, which some are ready to object, as what they apprehend would be the consequence of such lax admission, though not more lax than what the apostles practised.

With sentiments of unfeigned esteem, and regard, I am,
Dear Sir, yours.*

Feb. 19, 1790.

* As the subscribers for the Christian Disciple are of different denominations and of various opinions on some points, it is not to be expected that all of them will acquiesce in every sentiment of the author of the letter. It is however believed, that the impartial will be pleased with his liberality and candor. It would doubtless be gratifying to our readers to know by whom the letter was written; but his name we are not authorised to publish. The genuineness of the letter, however, is unquestioned; and we are permitted to corroborate the testimony of our correspondent in saying that he was, "a much respected Clergyman."

EDITOR.

GOOD RESOLUTIONS.

THERE are moments in the life of every man when he is compelled to look back upon the past ; when even the best must lament the unfruitfulness and errors, in which they have lived ; their neglect of important duties, their indulgence of favourite sins. These seasons of recollection generally occur either at the close or commencement of some great division of life, or when some strong excitement has roused us from our carelessness, or the very excess of our errors has forced us to reflection. Dangerous indeed is the state of that man, with whom such reflections are not followed by resolutions of amendment. Yet who has not found how often these have been broken, his best-formed plans for improvement been forgotten, and have left scarce any impression but disappointment for his failure, and shame that he has been so unfaithful ?

One reason why we are so faithless to our sincerest resolutions is, that we can not be persuaded that a promise made to ourselves can be so sacred as one made to our neighbour. We think we may deceive ourselves, because none but ourselves are injured ; we can see no treachery and therefore feel but little compunction ; forgetting that in a solemn resolution we silently call God to witness, and make the great searcher of hearts a partner with our consciences ; forgetting that our holy purposes

are registered on high in characters of light, and if broken, will appear against us at the great judgment day, as evidences that we have not sinned through ignorance.

Another reason why resolutions are so often broken is, that they are generally formed in moments of great excitement, whether of grief and penitence, or of enthusiastic emulation. At such times we suffer our warmest feelings to drive away sober thought, and forget to compare the ease of *making* with the difficulty of *keeping* our promises. Filled with a self approving ardour, we think we shall press forward with all the zeal, which animates us. We look not for a moment to the obstructions we must encounter, to the temptations we must resist, to the thousand crosses, that will chill the warmth of our feelings, and make us disgusted even with our best resolutions. Hence when these times of trial arrive we are not prepared to meet them ; the seductions, they bring, are too powerful for our feeble strength, and our most solemn promises are broken one after another, till we almost despair of our virtue.

Instead therefore, of reserving our emotions of piety and goodness for hours of seclusion and retirement, would we but mingle them with all the occupations and enjoyments of life ; associating them with all our pleasures, recollecting that upon such a foundation

can be raised the highest and purest happiness even in this life ; that cheerfulness and gaiety may here rest in innocent security—that even fancy may here scatter her flowers, and find an added beauty ; would we but remember that religion is not merely for the closet ; that we need not wait for retirement or silence to form or renew the holiest resolutions ; we should find it more easy to be faithful to our Saviour and ourselves ; we should find, that we might eat and drink, enjoy even animal pleasures, and yet, “do all for the glory of God.”

To the mind of religious sensibility, to the conscience, that keeps itself alive to reflection, such repeated instances of the treachery of our best purposes, is a source of bitter suffering. Disappointment and self reproach, shame for our weakness, penitence for our guilt in offending a Holy God, are the feelings, which divide the soul. We see our sacred resolutions broken, and we lose that respect and confidence in ourselves, those precious companions of inward peace, which it is the necessary tendency of every act of unfaithfulness to destroy. Yet let us not despair. The habit of making resolutions, even though they may be often broken, is certainly useful. It keeps us alive to self examination ; it humbles our pride, reminds us of our weakness,

and leads us to seek for heavenly aid. It gives fervour to our prayers, vigour to our endeavours, and watchfulness to our lives. When frequently and sincerely repeated, imploring at the same time the help of God's holy spirit, we may trust that they will be made effectual ; for however frail they are, when sincere, we may believe them the sure pledges of that humble and contrite heart, to which is promised the favour of Heaven.

We have said that the habit of making resolutions was of great use, as reminding us of our weakness, and leading us to seek for heavenly grace. It is this grace, which must give efficacy to our endeavours. It is this, which alone can change our hearts, can turn our weakness to strength, our corruption to purity, our resolves to actions, our imperfect obedience to an holy and spiritual life. Let us implore its sacred influence, and humbly trusting on that gracious promise of the Saviour that, “if we seek we shall find,” let us guard with care these precious blossoms of our virtue, which, though they should be blasted by the tempests of the world, God will not suffer to perish, but will transplant them with us to a more congenial soil, where they will bring forth fruit to everlasting life.

ILLUSTRATIONS OF PASSAGES IN THE NEW TESTAMENT, WHICH
REFER TO SENTIMENTS, &c. AMONG THE JEWS, IN THE TIME
OF OUR LORD.

LVI.

Matthew v. 38—41. *Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.*

The law to which our Lord here refers is in Deut. xiv. 21. "Thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." The Sadducees only, who received alone the five books of Moses, interpreted these expressions in the strictness of their letter, and demanded in all cases a literal application of this law. The rest of the Jews,—or the other Jewish interpreters,—admitted of compensation in money for each of these offences, except the first. "No satisfaction" was taken "for the life of a murderer." "The land could not be cleansed of the blood which was shed therein, but by the blood of him that shed it."

The scale of punishment by fine was graduated by the supposed character of the injury, or of the disgrace inflicted. He who gave another a box on the ear, was required by one Rabbi to pay a shilling; and

by another, a pound. The sum required would probably be proportioned to the dignity of the person so insulted. Should one strike another upon the cheek, two hundred zuzes were demanded; and if the blow were repeated, four hundred. Should one man pull another by the ear, or tear out his hair, or spit upon him, or take from him his coat, or uncover the head of a woman in public, he was fined four hundred zuzes. There were yet minuter specifications of this punishment, varying with the kind of injury inflicted, and with the consequent privations and sufferings of him who was injured. But even this application of the *lex talionis*,—or the law of like for like,—was not left to every injured individual, or to his friends. It was in every case to be made by the appointed Judges. Society could not have been maintained,—at least any thing like civilized society,—if the right of retaliation in these cases had been entrusted to every individual, unchecked by the Judicial authority. The nearest relative indeed, among the Jews, might with his own hand kill a manslayer; but the avenger exposed himself to capital punishment, if it could be proved that the manslayer was actuated by no evil purpose.

But though we find the character of this law is great-

ly softened, and its spirit almost evaporated in this interpretation of it, it was notwithstanding often avowed as a justification of private revenge; and without doubt, in the precept which our Lord opposes to it, and the examples which he adduces of the application to be made of this precept, he intended to forbid and to prevent, both private resentment, and a spirit of litigation among his disciples. The inquiry which concerns us is, what is the extent, and what are the limitations of the precept, *resist not evil*? let us just refer to the examples of our Lord and of his apostles.

It is perhaps impossible, by any language, to mark precisely the extent and limitations of all duties; for though truth and right be in their nature unchangeable and eternal, particular duties and obligations grow out of particular circumstances, all of which, to be anticipated and defined, would fill all the books which could be written. It is to be considered too, that every language has its peculiar idioms, which, translated into another language, may imply either more, or less than was originally intended. Eastern languages, for example, abound in figurative, and to our view, unqualified expressions; and few have used figurative, and apparently idiomatic language, more freely, than our Lord. Unite these considerations, and they will account for many peculiarities in the precepts and expressions of the gospels.

Some of our Lord's instructions have obviously a peculiar, if not an exclusive reference to those to whom they were immediately addressed. Who can doubt whether we are so to understand the command, "*when they shall lead you, and deliver you up to rulers and kings for my sake, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the holy spirit.*" But I know not that any duties are inculcated in the gospel, either of piety, of personal or of social morality, the limitations and extent of which may not be satisfactorily determined, by a fair reference to the example of our Lord. The illustration may not in all cases be direct; for he was not, and could not be, placed in all possible circumstances, to which his precepts may be applied. But there is a spirit which pervades his example, as there is also that imbues his gospel, which an ingenuous mind, seriously inquiring for duty, will be in little danger of mistaking. Let it be applied to the precept, *resist not evil*.

It should however be remarked that the expression, *resist not evil*, might with more propriety be rendered, *resist not an evil man, or, an injurious person*. This change of expression is so far of importance, that it confines the import of the precept to the person; while it at least leaves us free to the indulgence of

the feelings towards the *action*, which the character of the action is suited to excite and to exercise. In other words, it leaves us at liberty to despise, or to detest the sin, while it forbids us to resist the sinner. But even with this limitation, is every kind of resistance, and under all circumstances, forbidden? He certainly resists evil, who in any case bears testimony to his own, or to the innocence of another. And what was the conduct of our Lord, when one of the Jewish officers struck him with the palm of his hand? "If I have spoken evil, *bear witness of the evil*; but if well, *why smitest thou me?*" (John xviii. 23.) This was indeed the extent of our Lord's resistance. We behold him, through his ministry, followed, and watched, and as opportunity offered, persecuted by the envious, the jealous, and the malignant. We see him enduring all the insults and the cruelties of a mock trial. He is buffeted and scourged; for the sport of the multitude, invested with the badges of royalty; derided, and spit upon. Yet when reviled, he never reviles again; when suffering, he never threatens; but commits himself to Him who judgeth righteously. Is this the law of christian forbearance? Is this a right interpretation of the precept, *resist not evil*?

There is nothing at once so unostentatious, and so imposing, as the morality of the gospel; its morality, I mean, fairly interpreted, and well

understood. We admire it in our Lord, and in his apostles; unless indeed,—for such is the influence of habit,—even in this exhibition of it, it excites no strong emotions. But who dares to measure his own duties by this exalted standard? How distinct is it from the prevailing morality of the christian world! We mean not to indulge the language of cant; but we may ask, was the patience and forbearance of Jesus Christ greater, under the insults and injuries he received, than may reasonably be demanded; or than the spirit of his religion demands, of his disciples? Has he, or has he not, in these scenes of injury and of provocation, given us an example, that we should walk in his steps; that we should do, as he has done?

"The truth is," says Paley, and he will not be accused of cant, "there are two opposite descriptions of character, under which mankind may generally be classed. The one possesses vigour, firmness, resolution; is daring and active, quick in its sensibilities, jealous of its fame, eager in its attachments, inflexible in its purpose, violent in its resentments.

"The other is meek, yielding, complying, forgiving; willing to suffer; silent and gentle under rudeness and insult; suing for conciliation, where others would demand satisfaction; giving way to the pushes of impudence; conceding and indulgent to the prejudices, the wrongheaded-

ness, the intractability of those with whom it has to deal.

"The former of these characters is, and ever has been, the favourite of the world. Yet so it has happened, that, with the founder of christianity, this latter is the subject of his commendation, his precepts, his example; and that the former is so, in no part of its composition. This, and nothing else, is the character designed in the following remarkable passages. *Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain. Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you.* This certainly is not common place morality. It is very original. It shews at least, (and it is for this purpose we produce it,) that no two things can be more different than the heroic, and the christian character.

"If this disposition inculcated by Christ were universal, the case is clear, the world would be a society of friends. Whereas, if the contrary disposition were universal, it would produce a scene of universal contention. The world could not hold a generation of such men.

"If it be said that this disposition is unattainable, I answer, so is all perfection. But

ought therefore a moralist to recommend imperfections? The instances cited by our Saviour in the text, are rather to be understood as proverbial methods of describing the general duties of forgiveness and benevolence, and the temper we ought to aim at acquiring, then as directions to be specifically observed. A specific compliance with the precepts would be indeed of little value; but the disposition which they inculcate is of the highest. No one taught forgiveness and forbearance with a deeper sense of the obligations of these virtues, than did Paul. Yet he did not himself neglect the means of safety, and of self-defence. He took refuge in the laws of his country, and in the privileges of a Roman citizen, from a conspiracy of the Jews, (Acts xxv 11.) and from the clandestine violence of the chief captain. (Acts xxii. 25.) But on one hand, christianity excludes all vindictive motives; it forbids every action, and every feeling of revenge. And on the other, a law suit is not inconsistent with the gospel, when it is instituted, "for establishing some important right. 2. For the procuring a compensation for some considerable damage. 3. For the preventing of future injury." For in these cases, not only may it be,—and so it must be,—instituted without an emotion of resentment, but the institution of it may be indispensable to the cause of righteousness and truth.

Ainsworth on Deut. xix.

21 and Exod : xxi. 25. Light-foot and Grotius on the text. And Mor : and Polit : philos-
ophy. B. 3. ch : x.
Paleys Evidences. P. 2. ch : ii.

THE PROHIBITIONS OF THE GOSPEL FOR THE GOOD OF MAN.

"My yoke is easy and my burden light." Correspondent with this declaration of the blessed Saviour, is the assertion of the apostle Paul—"Godliness, is profitable to all things, having the promise of the life that now is, and of that which is to come." And among the innumerable circumstances, that recommend the christian religion to our favorable regard, this certainly ought not to be overlooked, that it happily accommodates itself to our condition in this world and has a natural tendency to confer joy and pleasure in this life, as well as immortal happiness in the life to come.

It is true the enemies of religion make a very different representation of this subject, and endeavor to persuade themselves and others, that the christian yoke is too galling and heavy to be imposed on the neck of any rational being.

Possibly men of corrupt habits and ungovernable passions may have felt themselves fully justified in entertaining these sentiments concerning the nature of religion, because they on some occasions felt its restraints to be tedious and burthensome.

But under such circumstances we affirm that they are wholly incapable of forming a correct decision. Our judge-

ment is never to be trusted unless we are acquainted with the subject on which we decide—and it is therefore indispensably requisite that men should be habituated to the government of religion, and imbibe its spirit before they can partake of its joys or have correct ideas of the happiness it is calculated to afford.

A person who has been confined in total darkness during the whole period of his existence, would probably experience much more pain than pleasure, on being introduced to light—and yet we should all immediately pronounce him wholly incompetent to decide on the comparative pleasures of those different states, until his organs of vision had through long habit, become capable of the easy discharge of those offices for which they were originally created.

The reasons are precisely similar why we should reject the opinions of men, who do not possess the spirit of the gospel, and yet decry its precepts as rigid and severe.—They have never possessed that state of mind, or disposition that would enable them to participate in the joys of religion, and in direct opposition to their assertions are the declarations of Jesus Christ and his apostles, the wise and the good of every age and nation, that religion, so far from oppo-

sing, is in the highest degree friendly to our enjoyments in this life—"that length of days is in her right hand, and in her left, riches and honour; that all her ways are pleasantness and all her paths are peace."

Notwithstanding the insinuations of its enemies, or the unwarrantable representations of its mistaking friends, yet the yoke of christianity is incomparably easier, its burden is infinitely lighter, than those which the world imposes.—This will be satisfactorily apparent if we consider—*That all those pursuits which christianity forbids, are injurious to our real happiness even in this life.*

Those ancient philosophers, who confined their speculations to this present state of existence; and even Epicurus himself, the sole principle of whose philosophy was *pleasure*, strongly inculcated upon their disciples, the necessity of temperance and moderation. They taught that pleasure, to be obtained, must not be sought with too much avidity; and to be long enjoyed, must be tasted with caution.

What philosophy recommended, christianity enjoins, and enjoins too with the most solemn sanctions, that we may thus obtain our highest happiness. To be convinced of this let us view but for a moment, the progress of vice in either of its forms. Take for example intemperance—a vice, alas, as common as it is degrading. Its unhappy subject is at first secret and solitary in its indulgence—but con-

cealment soon becomes impossible—This fatal appetite, like a poison, that gradually pervades the system, obtains supreme dominion over his mind; it stifles all the feelings of nature, and breaks down the barriers of shame. In vain does he contemplate the dreadful consequences that threaten him; in vain does he resolve and re-resolve to stop in his career. The loss of every thing that tends to make existence desirable—the tears and distresses of his family and friends cannot check him. For these apprehensions and feelings become too horrible to be borne, and are drowned in deeper intoxication. His reputation is gradually blasted; his affairs disordered; his constitution broken down; he becomes an object of perpetual mortification and disgust to his friends, and he sinks prematurely into the grave—a prey to horror, despair, and the wretched victim of his own folly.

If there is any vice, that peculiarly degrades human nature, it is debauchery. It enervates at the same time, the body and mind. It entirely obliterates every elevated and benevolent sentiment, and makes its subject the slave of the most selfish and degrading appetites. What then are the enjoyments of a mind continually agitated by the most brutal and debasing passions, and sunk to the lowest point of infamy and degradation?

"Whenever the love of gaming becomes a passion," says Logan, "farewell to trap-

quillity and virtue. Then succeed days of vanity, and nights of care; dissipation of life; corruption of manners; inattention to domestic affairs; arts of deceit, lying, cursing, and perjury. At a distance, poverty, with contempt at her heels, and in the rear of all, despair bringing a halter in her hand."

Are we not then much indebted to religion, which presents the most powerful restraints to indulgences so fatal? indulgences, which in prospect scarcely deceive, and in possession bring ruin and death.

But religion not only prohibits these vices but also a devotion or excessive attachment to any pleasure, however innocent it may be generally esteemed. A life devoted to frivolous amusements and unmarked by active duties is highly censured in the gospel—and if there be any of this description who may peruse this—we would ask, whether the intervals of amusement do not leave you a prey to listlessness and stupidity—whether your highest enjoyments are not embittered by some trifling circumstances; some petty competition, that disappoints and disturbs you; whether you are not frequently disgusted with your amusements and yourself; whether in fact you are not frequently reminded by your painful experience, that happiness is only to be found in quietness and composure, and is absolutely inconsistent with bustle and dissipation of mind?

Does avarice confer a cheerful serenity to the mind; or does it cloud it with anxiety, and render it the sport of the conflicting passions of desire and fear?

Ambition seldom crowns its votaries with those honours which allured them to the race of worldly greatness. Envy is ever ready to blast their fairest expectations. The long wished for prize, which appeared just within their grasp, may be snatched. Men frequently appear to be caught up from the crowd by the whirlwind of popular favor, merely to render their fall more conspicuous and disgraceful. And after all his profusion of expense, of intrigue, of exertion and anxiety, the votary of worldly honours has usually the mortification to find at the close of life, that he has been running in an enchanted circle, and has just arrived at the precise point, from which he started in the commencement of his career.

Thus if we will consider any of those pursuits which religion forbids, we shall invariably discover, that they all terminate in disappointment or pain. At the precise point where religion interposes to check our pursuit, then our happiness ends and misery begins. The precepts of christianity never prohibit any enjoyment, unless that prohibition has a manifest tendency on the whole, to produce our greatest happiness, even in the present life. But our holy religion not only forbids

those pursuits, that would be injurious to our present enjoyments, but it also gives the highest degree of encourage-

ment and perfection to all those pleasures, that really tend to make us happy even in this world. A.

PLEASURES OF RELIGION.

THE harps of the Angelic hosts were employed to announce the first appearance of that glorious personage whose religion was to proclaim "peace on earth and good will to man;" and it is a very striking feature in the Christian religion that enjoins the active discharge of those duties which are due to ourselves and to each other as members of the same common family. In this particular our own happiness, as well as the happiness of others, is peculiarly concerned. For activity is an essential attribute of the human mind, and a strong desire of occupation is intimately woven into our constitution by the finger of God. It is this activity of mind only that gives us superiority over the animals and elicits every thing great and noble in our characters. It is not, however, merely the source of our excellence, but it also gives rise to some of our most refined enjoyments.

Have not the most exquisite pleasures been found in the rewards of virtue—the approbation of conscience, when in the cool and silent hours of reflection, the Christian has been able to look back on some portion of his existence which has been peculiarly distinguished by the active performance of duty? How vast

then is that field which presents itself to him, where he may reap the richest fruits of pleasure—a field as extensive as society and various as the wants and infirmities of man!

Do you not feel a pleasure superior to any that the world bestows, and of which the world cannot deprive you, when through Divine assistance you have obtained a triumph over some of the corrupt propensities of your nature? Do you not experience that "luxury of doing good," with which a stranger cannot intermeddle, when you are the instrument of restoring an erring brother to paths of virtue and of truth—when you can calm the turbulent passions of men, and deprive party spirit of its bitterness and asperity—when you impart instruction to the ignorant and gladden the heart of desponding poverty—when you cause the beams of joy to sparkle through the tears of sorrow and mingle the balm of comfort in the cup of affliction—when you have presented your ardent supplications at the throne of grace for those whom your counsels cannot reach nor your exertions relieve?

Religion also affords enjoyment in the improvement of our minds and in the cultivation of the benevolent affec-

tions. The mind of a Christian is conversant with subjects of the most sublime and exalted nature ; and in exact proportion to the magnitude of the objects with which it is familiar will be the mind's expansion or enlargement. The more our minds are enlarged, the more pure and extensive will be our pleasures ;—And the pleasures of intellect as far excel the pleasures of sense, as mind excels inactive and unconscious matter.

Mental improvement and the exercise of pure and benevolent affections will probably constitute an important and perhaps an essential part of the happiness of heaven. At least we are assured that they must be cultivated here in order to render us capable of that immortality of joy

which awaits the righteous. Hence religion is perpetually suggesting those topics of conversation that tend to enlarge our views, to elevate our thoughts and to confer dignity on the mind. We are also furnished with the most weighty motives to prompt us to purify and ameliorate our affections ;—And are moreover promised the assistance of God's holy spirit to cleanse our hearts and to enable us to triumph over the corrupt propensities of our natures. It is by these means that religion enables a good man to partake of the highest pleasures of which his nature is susceptible while on earth, and he is even allowed a foretaste of those joys which await him in heaven. A.

THE DUMB SPEAK.

Extracts from An Address, written by Mr. Clerc, and read by his request at a public examination of the pupils in the Connecticut Asylum, before the Governor and both houses of the Legislature, 28th May, 1818.

The following address is entirely the original production of Mr. Laurent Clerc, who was born deaf, and has never heard a sound or uttered the simplest phrase of speech.

LADIES AND GENTLEMEN,

THE kind concern which you were pleased to take in our public exhibition of last year, and the wish which you have had the goodness to ex-

press, to see it renewed, have induced me to comply with the request of the Directors of the Asylum, to deliver this address. I at first intended to write two or three pages, that I might not fatigue the attention of our Auditors, but, my thoughts have led me farther, and I flatter myself that you will attend to and keep the memory of these particulars, as a small token of our gratitude for all the favours which you have vouchsafed to confer both upon us and our pupils.

The origin of the discovery of the art of teaching the Deaf and Dumb is so little known in this country, that I think necessary to repeat it.

A lady, whose name I do not recollect, lived in Paris, and had among her children two daughters, both deaf and dumb. The *Father Famin*, one of the members of the society of Christian Doctrine, was acquainted with the family, and attempted, without method, to supply in those unfortunate persons the want of hearing and speech; but was surprised by a premature death, before he could attain any degree of success. The two sisters, as well as their mother, were inconsolable at that loss, when by divine providence, a happy event restored every thing. The Abbé de L'Epée, formerly belonging to the above mentioned society, had an opportunity of calling at their house. The mother was abroad, and while he was waiting for her, he wished to enter into conversation with the young ladies; but their eyes remained fixed on their needle, and they gave no answer. In vain did he renew his questions, in vain did he redouble the sound of his voice, they were still silent, and durst hardly raise their heads to look at him. He did not know that those whom he thus addressed, were doomed by nature never to hear or speak. He already began to think them impolite and uncivil, and rose to go out. Under these circumstances, the mother returned, and every thing was explained. The good Abbé sympathised with her on the affliction, and withdrew, full of the thought of

taking the place of *Father Famin*.

The first conception of a great man, is usually a fruitful germ. Well acquainted with the French grammar, he knew that every language was a collection of *signs*, as a series of drawings is a collection of *figures*, the representation of a multitude of objects, and that the Deaf and Dumb can describe every thing by *gestures*, as you paint every thing with *colours*, or express every thing by *words*; he knew that every object had a *form*, that every form was capable of being *imitated*, that *actions* struck your sight, and that you were able to describe them by imitative gestures; he knew that *words* were conventional signs, and that gestures might be the *same*, and that there could therefore be a language formed of *gestures*, as there was a language of *words*. We can state as a probable fact, that there was a time in which man had only gestures to express the emotions and affections of his soul. He loved, wished, hoped, imagined, and reflected, and the words to express those operations still failed him. He could express the actions relative to his organs; but the dictionary of acts, purely spiritual, was not begun as yet.

Full of these fundamental ideas, the Abbé de L'Epée was not long without visiting the unfortunate family again; and with what pleasure was he not received! He reflected, he imitated, he delineated, he

wrote, believing he had but a language to teach, while in fact he had two minds to cultivate ! How painful, how difficult were the first essays of the inventor ! Deprived of all assistance, in a career full of thorns and obstacles, he was a little embarrassed, but was not discouraged. He armed himself with patience, and succeeded, in time, to restore his pupils to Society and Religion.

Many years after, and before his method could have attained the highest degree of perfection, of which it was susceptible, death came and removed that excellent father from his grateful children. Affliction was in all hearts. Fortunately the Abbé Sicard who was chosen for his successor, caused their tears to cease. He was a man of profound knowledge and of a mind very enterprising. Every invention or discovery, however laudable and ingenious it may be, is never quite right in its beginning. *Time* only makes it perfect. The clothes, shoes, hats, watches, houses, and every thing of our ancestors, were not as elegant and refined as those of the present century. In like manner was the method of the Abbé de L'Epée. Mr. Sicard reviewed it and made perfect what had been left to be devised, and had the good fortune of going beyond all the disciples of his Predecessor. His present pupils are now worthy of him, and I do not believe them any longer unhappy. Many are married,

and have children endowed with the faculties of all their senses, and who will be the comforters and protectors of their parents in their old age. (The United States is the first country where I have seen one or two deaf and dumb fathers, some of whose children are deaf and dumb like themselves. Will this prove that the Americans are worse than Europeans ? By no means. It is the result of natural causes, which I shall explain hereafter.) Many others of the Deaf and Dumb are the instructors of their companions of misfortune. Many others are employed in the offices of government and other public administrations. Many others are good painters, sculptors, engravers, workers in Mosaic, while others exercise mechanical arts ; and some others are merchants and transact their own business perfectly well ; and it is *education* which has thus enabled them to pursue these different professions. An uneducated Deaf and Dumb would never be able to do this. Let us now speak of instruction, and say what Mr. Sicard did while teaching me. By reading or hearing this, you may pretty well judge how we teach the American Deaf and Dumb.

The sight of all the objects of nature which could be placed before the eyes of the Deaf and Dumb, the representation of those objects, either by drawing, by painting, by sculpture, or by the natural signs which the Deaf and Dumb

employ, or invent themselves, or understand with an equal facility ; the expression of the will and passions, by the mere movement of the features, combined with the attitude and gestures of the body ; writing traced, or printed, or expressed by conventional signs for each letter, or even simply figured in the air, offered to Mr. Sicard many means of instructing those unfortunate beings, to whom he had resolved to devote his life.

Mr Sicard's first steps, and even the difficulties presented to him by his pupils, made him soon feel the necessity of proceeding according to the strictest method, and of fixing their ideas as well as the knowledge they were progressively acquiring, permanently in their memory, so that what they already knew, might have an immediate connection with what they were to learn ; his pupils unable to comprehend him, if the instruction which he wished to give them, did not coincide with that which they had received before ; for thus they stopped his progress, and he could not accomplish his purpose but by resuming the chain of their ideas, and constantly following the uninterrupted line from the *known* to the *unknown*. It was thus that he succeeded in making them comprehend the language of the country in which he instructed them. This natural method is applicable to all languages. It proceeds by the surest and shortest way, and may be applied to all the channels of

communication between one man and another.

It is by this method that Mr. Sicard has brought the Deaf and Dumb to the knowledge of all the kinds of words, of which a language is composed, of all the modifications of those words, of their variations and different senses ; in short, of all their reciprocal influence.

He advanced a step further, and the access to the highest conceptions of the human mind was opened to them. Mr. Sicard has found it easy to make them pass from abstract ideas, to the most sublime truths of religion. They have felt that this soul, of which they have the consciousness, is not a fictitious existence, is not an abstract existence created by the mind ; but a real existence, which wills and which produces movement, which sees, which thinks, which reflects, which compares, which meditates, which remembers, which foresees, which believes, which doubts, which hopes, which loves, which hates. After this, he directed their thoughts towards all the physical existences submitted to their view through the immensity of space, or on the globe which we inhabit ; and the regularity of the march of the sun and all the celestial bodies ; the constant succession of day and night ; the return of the seasons ; the life, the riches and the beauty of nature ; made them feel that nature also had a soul, of which the power, the action, and the immensity, extend through

every thing existing in the universe ; a soul which creates all, inspires all, and preserves all. Filled with these great ideas, the Deaf and Dumb have prostrated themselves on the earth, along with Mr. Sicard himself, and he has told them that this soul of nature, is that God, whom all men are called upon to worship, to whom our temples are raised, and with whom our religious doctrines and ceremonies connect us from the cradle to the grave.

All was now done ; and Mr. Sicard found himself able to open to his pupils, all the sublime ideas of religion, and all the laws of virtue and of morals."

The extracts are about one

third of the Address. When it shall have been duly considered that Mr. Clerc, the writer of these paragraphs, has been deaf and dumb from his birth—that he was first educated in the French language, and afterwards acquired the English, without ever hearing or speaking a word, the Address will be regarded as a wonderful production,—and also as affording proof, that the author possesses strong powers of mind, and that the Institution for teaching the deaf and dumb is worthy of encouragement. Fifty years ago such an address from a man who had always been deaf and dumb would probably have appeared miraculous.

STATE OF SOCIETY IN VIRGINIA.

In a letter to the Editor of the Vermont Intelligencer, which appeared in that paper Sept. 7th, we have an account of the state of Society in Virginia which is truly affecting. The letter was dated "Nottaway county, Virginia." It was occasioned by a report of a duel between two *Doctors with dirks*, which had been incorrectly stated in the Intelligencer. After correcting that account and stating another of a similar nature, the letter is closed with the following remarkable paragraph:—

"Thus, Sir, I have given you a specimen of the state of morals, manners and society in the "Ancient Dominion." The cases here cited are far from being uncommon. On

the contrary, *stabbing, shooting and cudgelling* are among the monthly items of news in this part of the country. You will form some idea of the real state of society here when I assure you that nine tenths of the people go *armed*, when in public, either with pistols, dirks, stillettos or shillalals, and some armed *cap-a-pie* with all together. This is brought about in a great measure by the divisions and subdivisions of party. We have among us Jeffersonians, Madisonians, Randolphites, Gilesites and Burrites, &c. &c. all of whom are arranged into separate clans or parties, and, every returning election, form so many distinct phalanxes, all violently opposed to all parties and

candidates except their own. In this county and many others, in the wrangle and scramble for offices, regular and systematic parties have been formed who bear to each other the most deadly hatred, and whose corruption, intrigue, personal abuse and flagrant outrage were never equalled by the most active and boisterous demagogues of either party in the Northern States."

We cannot but hope that this account is in some respects exaggerated. But if it be true that in Virginia "nine tenths of the people go *armed* with pistols or dirks," or other instruments of murder, the state of society is barbarous indeed. Such preparations for war are a proof that men have little confidence in God or in each other—that they estimate human life at a low rate, and that they have a strong propensity, to acts of violence. Men of pacific principles, who love their neighbours as themselves, will not evince such a disposition to be always ready to *fight*. These preparations for war are proofs of a ferocious disposition, and they render every man's life more insecure than it would be in the entire absence of all such preparations.

Would not every humane and reflecting man be shocked to see the people of Boston, or of any other town in this state, go to their public meetings armed with pistols or dirks, ready to fight and shed each others blood! If any individuals should be known to appear at town meetings thus

armed, would they not be regarded as barbarians—as men who have no confidence in their brethren, or as men who have a strong propensity to murder? Those who thus go armed probably imagine that by this measure they evince *courage* and *heroism*; but the fact is the reverse—they evince either a *cowardly* or a *vengeful* spirit, and perhaps both. Why should they arm but from a *fear* of being injured, or a *desire* to injure others?

How wretched must be the condition of slaves in Virginia, when such is the state of society among their masters! and to what cause can we more rationally impute the slow progress of civilization in that state, than to the unfavourable influence of slave-holding on the human character? Let the people of New-England be truly thankful that they are not slave holders; and let them also be thankful that party spirit has not yet converted them into such barbarians that they cannot appear in public without being armed with pistols or dirks.

Since writing the preceding remarks, a gentleman who has travelled much in the western States, has assured us that what the above paragraph affirms of the people of Virginia is true of the people of most of the Western States—that it is a general custom to travel armed with both pistols and dirks. He observed however that the custom was less general in Ohio than in the other States; that when he

went into those regions he was shocked at the custom, but, being there a considerable time, it became familiar to him, and he armed according to the fashion of the country.

These facts may account for our wars with the Indians; and they afford strong grounds of suspicion that the murders which have been imputed to the Indians, were either committed by the *white savages*, or by the Indians in revenge of wrongs done to them.—White people who are so savage—so fond of fighting, or so revengeful as to go armed

that they may be always ready to fight one another, are not likely to possess more kind sentiments or more humane feelings towards their red brethren. Unless, therefore, something can be done to civilize our own people and abolish this savage custom of going armed, we may expect that murders will be more and more multiplied, and that our nation will be cursed with frequent wars with the Indians, till it becomes accountable for the blood of the surviving tribes.

POETRY.

From the New-England Galaxy.

"GOD IS THERE."

The following sacred Melody was written by MRS. ROWSON of Boston, and originally sung at the Oratorio performed by the Handel and Haydn Society.

In life's gay spring enchanting hours !
When every path seems deck'd with flowers :
When folly in her giddy round,
Presents the cup with pleasure crowned ;
When love, and joy, and young delight,
Give to the moments rapid flight ;
Touch not the cup, avoid the snare—
Where'er thou art, think God is there !

When manhood treads with steps secure,
Then mad ambition throws her lure.
Behold ! up glory's dangerous steep,
Where widows mourn and orphans weep ;
And laurels on the hero's head,
Are stained with blood a crimson red ;
Then, ere the battle's rage you dare,
Pause, and reflect that God is there !

When age, approaching, warps the heart,
And avarice plays its niggard part ;
When self-love every passion stills,
And every finer impulse chills ;

When to a suffering brother's cry
It shuts the heart, the ear, the eye,
Think, ere you leave him to despair,
God will avenge, for God is there.

And thou, who through life's thorny road,
Perplexed by care and sin, hast trod ;
Whose heart hath bled, whose eyes have wept,
On pleasure's couch while others slept ;
Though now on life's remotest brink,
Poor, humble christian ! do not shrink,
Though deep the flood, each doubt forbear,
Strong to support, thy God is there !

INTELLIGENCE.

AMERICAN BIBLE SOCIETY.

From the Christian Herald.

*Quarterly Extracts, published by the
American Bible Society, in Aug.
1818.*

ALREADY has the American Bible Society begun to occupy a station among the great Bible Establishments in Christendom, which are an ornament and a blessing to the nations which gave them birth. The increasing resources of this Institution, and the comparative importance of its operations, are already exciting an interest which it is essential to keep alive and to cherish. To communicate to the public more frequent and extensive information of its proceedings, of the patronage which it continues to receive, the contributions to its funds, and the good opinion entertained of it by those societies or individuals who are disposed to second its views and aid its efforts, appears to be a duty incumbent on those to whom the direction of its concerns has been intrusted. The Managers of this Society are also persuaded, that a more copious diffusion of intelligence relating to the progress of the Bible cause, derived from *foreign* as well as domestic sources, would tend to awaken and interest the public feeling in its favour, and stimulate to more active exertions in promoting it. American Christians, being more generally informed of the extensive, and successful operations of kindred Institutions in other parts of the world, will feel an additional encouragement to aid their own Na-

tional Society, whose labours are directed to the accomplishment of the same grand and beneficent designs.

Under these impressions, the Board have ordered, that a Publication be issued every three months, which is to contain

1st. An account of such measures adopted by the Board during the preceding quarter as it may be expedient to publish :

2d. An account of the contributions to the funds of the Society :

3d. Extracts from the Reports and Correspondence of Auxiliary Societies :

4th. Such parts of the publications of the British and Foreign, and other Bible Societies, as it may be deemed useful to insert therein.

The concentration under the same roof of the mechanical operations carried on for the Society, has greatly facilitated the systematic conducting of its business. But though the number of presses employed in printing the Bibles has been increased, the demand for the sacred volume has considerably exceeded the means of supplying it. Ten presses are now in operation for the Society, and one or two more will be added as soon as they can be procured.

The following copies of the Scriptures have been printed for the Society during the last 4 months :

2,000	Octavo Bibles,
4,000	Duodecimo Brevier do.
2,000	do. Minion do.
2,200	Octavo New Testaments,
2,500	Brevier do.

1,000 Epistles of John, in the Delaware Indian and English,
1,000 Gospels of John, in the Mohawk and English.

The contributions to the funds of the Society, received in May, June, and July, 1818—as follows :

From 59 Auxiliary Societies in part for Bibles and N. Testaments,	\$7539 58
7 Bible Societies not auxiliary, do.	763 68
7 Char. and Relig. Societies, do.	630 25
3 Congregational collections	41 80
Individuals, for Bibles and Testaments,	120 24
3 Directors for life	350 00
66 Ministers, members for life	1990 00
13 other members for life	321 25
15 annual contributors	93 10

Total in the 1st qr. of the 3d year \$11,849 90

The Treasurer of the *American Bible Society* has acknowledged the receipt of \$2,951 65, in the month of August last.

The Eighth Anniversary of the *New-Jersey Bible Society* was held at Burlington on Tuesday last. The venerable President, Dr. Elias Boudinot opened the business of the meeting with an Address. The Annual Report was then read ; and interesting and impressive Addresses were delivered by the Rev. Dr. Wharton, of Burlington, and the Rev. Dr. Green and the Rev. Dr. Miller of Princeton. A resolution was unanimously adopted by the Society, recommending the establishment of *Bible Associations* in every city and town in the State.—*N. Y. Spectator*.

HILLSBORO' COUNTY N. H. BIBLE AND CHARITABLE SOCIETY,

Held its annual meeting at Hopkinton, on the 2d inst. In the forenoon a public discourse was delivered at the meeting-house ; after which the Report of the Directors was read to the Society, which exhibited its affairs as in a prosperous condition, and gave evidence of increasing attention to its interests. There ap-

pears a favourable prospect of the extension and general patronage through the county of the important objects of the Institution. In the afternoon, the Society made choice of its officers for the ensuing year, when the old board were re-chosen, viz.

Hon. David L. Morrill, President.
Rev. Thos. Beede, 1st V. President.
Hon. Joshua Darling, 2d V. Pres.
Rev. E. P. Bradford, 3d V. Pres.
Rev. Nathan Lord, Secretary.
Mr. Richard Boylston, Treasurer.
Rev. Stephen Chapin, Auditor.

By the Report of the Treasurer, it appears there were upwards of 300 members, and that there have been received, from members and donors, above 600 dollars for the different objects of the Society. From 17 towns, from which only returns have been made, above 650 dollars have been paid in. There are 21 other towns in the county. If these towns had contributed in the same ratio with the others, the amount would have exceeded 1300 dollars.

Amherst Cabinet.

PHILANTHROPY TOWARDS THE INDIANS.

From the Am. D. Advertiser.

THERE is nothing more gratifying to the Philanthropist and the Christian, than to contemplate the march of civilization and the spread of pure and undefiled religion. Between the enjoyments and prospects of the savage, and those of man on whom the light of revelation has beamed its mild and benignant lustre, there is indeed an indescribable contrast.—The former is surrounded by a fearful gloom which nature can never penetrate, and enchained by destructive superstitions ; while the path of the latter through life and his prospects of futurity are gilded by a ray of divinity. These are common place observations, but relate to things of unutterable importance.

We have on our frontiers and even within our own territories, many of the aborigines of this continent, who are still groping in worse than Egyptian darkness. It becomes the American people individually and nationally, instead of "exterminating

them," to do them all the good they can, as a small atonement for the wrongs they have suffered at the hands of the whites.* It has pleased Divine Providence to accept the comparatively insignificant agency of his creatures in promoting the great cause of virtue and righteousness in the earth, and this agency can in nothing be more efficiently exerted than in the *dissemination of truth*. The contest among those engaged in this great work should be to convey simple and perspicuous views of the fundamental, easily comprehended principles of the Gospel, and not to gain converts to any particular sect. Several religious societies, with a zeal truly laudable, have exerted themselves to ameliorate their condition and some of these exertions have been crowned with great success. The introduction of schools among them is calculated most essentially to promote the diffusion of useful knowledge; it tends to remove the *SOURCE* of ignorance and error. Let those who have been active in this great cause, take courage and continue their important labours. The cloud which for some time appeared "no bigger than a man's hand," is increasing and will continue to augment, till it shall descend in copious and refreshing showers. Those who consider the attempts to civilize this race of men as hopeless, are invited to peruse the following short, unexaggerated description of one of their tribes, visited a few weeks since by the writer of this article.

The village of Tuscarora tribe of Indians is situate about three miles to the eastward of Lewiston, in the neighbourhood of the falls of Niagara; the tribe consists of about 300. They

*The aboriginal inhabitants of these countries are now reduced within limits too narrow for the hunter state, humanity enjoins us to teach them agriculture and the domestick arts; to encourage them to that industry which alone can enable them to maintain their place in existence, and to prepare them in time for that state of society, which to bodily comforts, adds the improvement of the mind and morals.

JEFFERSON.

hold a considerable body of land in this place and cultivate it extremely well. Their fields of wheat and Indian corn are nearly as good as those of the whites, and they are surrounded with most of the comforts of civilization. There is a missionary residing here, the Rev. Mr CRANE, from New-York, who is much and deservedly beloved by them.—They have a school conducted on the Lancasterian plan, and the proficiency of the children in the elementary branches of knowledge is alike creditable to their teacher and themselves. Public worship is regularly kept up and generally well attended.

The writer of this, can, with truth, acknowledge, that few incidents of his life will be recollected with more pleasure, than his visit to the church of the *Tuscarora Indians*. The respectability, neatness and comfort, of their appearance, and the solemnity of devotional feeling, *the devotion of the heart*, which apparently pervaded the audience, furnished, indeed, a most delightful spectacle. There was no symptom of indecorum of conduct in one of the natives present, but all their behaviour became the place and occasion. To behold those who had been accustomed to every idolatry, and the evils connected with it, worshipping the only true God, and partaking of the consolations of genuine religion, furnished to the mind, in an eminent degree, *pure and unalloyed delight*. The Throne of Grace was addressed in humble, fervid terms, by the minister, and though the human heart is known only to Him who formed it; yet, if the poor Indians did not *most devoutly* join in the public prayer, appearances can in no instance be relied on. After which, a number of them rose & sung a *hymn by note*, in their native language, with great effect. It was a translation of an English hymn, set to the same music as the original. A venerable Indian then took his stand by the side of the minister, and rendered his sermon into Indian, sentence by sentence.—Their general character in the neighbourhood is good, and their observance of the Sabbath, (in which the whites furnish them a *bad example*,) is truly commendable.

We took our leave of these interesting natives with feelings not easily described, and with wishes for their welfare at once ardent and sincere. In their journeyings through a world of sorrow, may they be protected and supported by Divine Providence, and solaced by the friendship of Christian friends; and when they bid adieu to terrestrial things, may they join the wise and good of all nations, in the eternal fruition of happiness beyond the grave.

From this conclusive evidence of the effects of culture on the *savage mind*, the friends of humanity may anticipate the fulfilment of the following prediction, made by a poet,† who, in point of original genius, is decidedly the first of the present age;

"On Erie's banks, where tygers steal along,
And the dread Indian chants a dismal song,
Where human fiends on midnight errands walk,
And bathe in brains the murderous tomahawk;
There shall *their* flocks in thymy pasture stray,
And shepherds dance at summer's opening day;
Each wandering genius of the lonely glen
Shall start to view the glittering haunts of men:
And silence watch, on woodland heights around
The village curfew, as it tolls profound."
SEDLEY.

Philadelphia, Sept. 17, 1818.

†CAMPBELL.

CUEL BUTCHERY.

Mobile, July 31.—The transaction stated in the following letters is the most disgraceful that stains the American character. For the honour of our countrymen we hope that we may hear of some palliating circumstances.

[O] The first letter mentions, that five Indians were decoyed into a surrender by the following stratagem. Capt. Boyle having possessed himself of their squaws and children, through them informed the Indians if they would surrender, they should receive his protection; and on these

conditions they surrendered themselves prisoners.]

A 2d letter, dated Fort Claiborne, July 23d, says:

"It appears that Capt. Boyle, in his excursion to the Perdido a few days since, took several prisoners, five of whom were sent to this place, and put in the jail. The Sheriff conceiving that the civil authority had nothing to do with them, ordered them to be sent to Montgomery. Four men volunteered to guard them. The guard bound the prisoners, and set out from this place this morning. After being absent about three hours, the guard returned, and reported, that they had been attacked by a party in the woods, where they had stopped to get water:—That the party ordered them to retreat, and immediately after sixteen or eighteen guns were discharged at the prisoners, and that one of the guard had musket balls shot through his clothes.

"Some of our citizens this evening went to the fatal spot, where they found the five Indians lying dead, within eight yards of each other.—This is a bloody transaction, and stained with so much inhumanity, that I blush to think it was an act perpetrated among a people who have justly boasted of their humanity, and their strict observance of the rules of war."

HORRID COMMERCE IN A LAND OF FREEDOM.

In the last Number was given a considerable part of an Oration delivered by Mr. Tyson before the "Protection Society of Maryland." The need of such a society on a large scale will be evident from the following Articles:—

SLAVERY.

Notwithstanding all the fine phrased speeches which we have so often heard uttered against the abominable practice of enslaving the black population of the world; notwithstanding the laws which have been enacted in this *land of freedom* to abolish this wicked custom, still even here it exists in all its native deformity. Scarcely a mail arrives that does not furnish some new account of outrages committed against this proscribed part of

the human family. The ties of nature are broken; the parent, sundered from his offspring, has to linger out his days in bondage. The moans of his wretchedness mingle with our shouts of LIBERTY, and together they are borne on the wings of the wind to distant nations, who do not fail of contrasting our *professions* of freedom with our *works* which produce slavery. Of late, the practice of kidnapping free Blacks for the purpose of transporting them to the south, to be sold as slaves, has become so frequent that the accounts of these outrages are passed over with all the *sang froid* imaginable. It is but rare that the perpetrators of this horrid crime are brought to punishment.—The temptations held out to the avaricious are so strong that an occasional exemplary sentence does not deter others from pursuing the same course to amass wealth.—The punishment for kidnapping ought to be DEATH, if any crime under Heaven ought to be thus punished.—Imprisonment for life certainly ought to be inflicted. As the law now stands, it is a mere dead letter. If it is enforced it does not destroy SLAVERY. It merely perverts the price of HUMAN BLOOD from the coffers of the *speculator* to those of the *government*. The law which authorises blacks to be sold for the benefit of the government, is a black page in our statute books that ought to be expunged. What! shall it be said that a nation, whose government is based on freedom, deals in human flesh with as little feeling as a jockey does in horses or horned cattle? Such is the fact, and a most disgraceful one it is too. Why not at once rather decapitate or imprison the wretches who have brought these forlorn beings into bondage, and send the miserable blacks hence to the homes from whence they were purloined. Who can read the following and not shudder at the depravity of human nature?

Traffic in human flesh.—This disgraceful traffic, it seems, is carried on in the southern states upon a most extensive scale, in defiance of all law, decency and religion. A late New-Orleans paper now before me,

contains the names of no less than eight vessels from the Atlantic states, which have entered at that port within a short time, with three hundred and seventeen slaves. Now and then a seizure is made, and the slaves are sold for the benefit of the United States. But let me ask, how does this better their condition? They are slaves still; and it is an even chance that they fall into the hands of a more cruel task master than the one who first tore them from their friends and families, and landed them on our shores. One hundred and thirty-nine of these poor, ill-fated human beings, some sick and some well, are advertised for sale to the highest bidder, in one lot. Read the following description of them, and thank the Almighty that he did not make the colour of your skin black.—*Post*.

"AFRICAN NEGROES FOR SALE."

*** WILL be exposed for sale, for cash, at the Sheriff's office, on Monday, the 20th of July, at eleven o'clock in the morning, 139 *Negroes*—to wit, 27 men, 46 boys, 43 women, and 2 infants, and 21 girls, *fifteen of whom are sick*, delivered to me by E. Chew, E. Lorrain, and W. Emerson, Esq's, agreeable to the act entitled "an act respecting slaves; imported into this state in violation of the act of Congress of the United States, approved on the 2d of March, 1807," and adjudged by the district court of the United States for the Louisiana district, to have been illegally imported in the brig Josefa 2d.

George W. Morgan, Shff.

New Orleans, July 10.—*Albany Register*.

SLAVE TRADE.

It is generally believed in Europe, that the laws of the United States for the prevention of the "trade in human flesh," are very strictly executed. But we find mention made in the New-Orleans papers, of the capture of a vessel having "seventy-two slaves on board, belonging to merchants of this place, and insured by our underwriters," &c. How is all this? And a writer in Poulson's paper, asserts boldly, that "this illegal trade is countenanced by the Administration, in direct violation of the

statute laws of the Union." He adds that "imported slaves are sold by the officers of government, and the proceeds paid into the public treasury." Bold charges these! He adds further, "John Lafitte, the pirate, informed me, that in 1813, he introduced into Louisiana, eighteen hundred Slaves; and Mitchel has depots along the Georgia and Carolina shores, for the reception of slaves he intends to be discovered by the public authorities, and then his agents in Savannah and Charleston become the purchasers."—*Centinel*.

Many Articles of a similar character might easily be collected from the Newspapers. Indeed Articles of this kind have become so common that we fear they are read by many with as little emotion or astonishment as the every day advertisements for the sale of English and West India goods. But that we may have a more correct view of this traffic, let it be supposed that the advertisements for the sale of human beings were taken from a Gazette of Algiers or Tunis, and that the victims to be sold were white citizens of the United States; what would be the feelings of our government, and of our countrymen in general? Suppose moreover that the names of the victims should be given and among them the name of a Son of His Excellency James Munroe, President of the United States, and a Son of His Excellency John Brooks, Governor of Massachusetts! with what emotion, what sympathy, what indignation would the Advertisements be read! Shall we then have no feeling for our black brethren who are kidnapped and sold, as thieves steal and sell horses! These *man thieves* ought to be regarded as the most detestable beings of the human race—*war makers* only excepted.

Shall then a government which boasts of being a free government, or a government for the protection of liberty, participate in the crimes of *manstealers*? Shall such a government under the pretext of checking the abominable practice of kidnapping, take human beings from the hands of abandoned villains, and then sell them as slaves to the highest bidder! In this case, may we not boldly

affirm, that "*the partaker is as bad as the thief*?"

What would be said of a parent who should take stolen horses from his sons, sell them at public auction, and convert the money to his own use! But how much more odious must it be in rulers thus to take human beings and sell them as slaves. What worse did the kidnappers do, or intend to do than this? With great propriety the Albany Register has said "the law which authorises blacks to be sold for the benefit of the government, is a black page in our statute books that ought to be expunged." It may justly be added, that the barbarous sales under this *black law* are foul stains on our national character—Stains which can never be wiped away by all our boastings of freedom and independence, or of the blood which has been shed in the cause of liberty. In vain do we claim the character of a just and magnanimous nation while as a people we tolerate such atrocious acts of barbarity and injustice.

ORDINATIONS.

At Vassalborough, Me. Aug. 26 Rev. Thomas Adams was ordained Pastor of the Society in that place. Introductory Prayer by Rev. Fifield Holt, of Bloomfield; Sermon by Rev. Jonathan Cogswell, of Saco; Consecrating Prayer by Rev. D. Lovejoy, of Fairfax; Charge by Rev. E. Gillet, of Hallowell; Right Hand by Rev. B. Tappan, of Augusta;—and Concluding Prayer by Rev. J. Peet, of Norridgewock.

In Hallowell, Me. on the 9th of Sept. Rev. Winthrop Morse, to the care of the Baptist Society in that place.

Installed at Robbinstown, Me. Sept. 9th, Rev. D. Lovejoy, as Pastor of the Congregational Society in that town.

OBITUARY.

Died in Boston, Samuel Bradford, Esq. Sheriff of the county of Suffolk.

Also, Sept. 19, Rev. Francis Anthony Matignon, D. D. a much respected Pastor of the Catholic Church.

At Brighton, Mrs. Nabby, the wife of Mr. Samuel Davis, aged 38,